

, who is gratified by eulogy, who rejects
not
praise;

21. "Whose energies are unbounded; whose
wealth Varga six.
cannot be carried away; whose bounty extends
like
the firmament over all.

22. Glorify INDBA, the unassailable, the
powerful,
the regulator (of men), as was done by YYASWA ;
he,
the lord, gives a spacious dwelling to the donor
(of
the oblation).*

23. Praise verily at present, son of YYASWA,
praise
(INDBA), who is the tenth of the pervading
(vital
principles),¹ the adorable, the all-wise, to be
honoured
repeatedly (by sacred rites).

24. Thou art cognizant, wielder of the
thunder-'
bolt, of the departure of evil beings, as the
purifying
sun day by day (is of that) of the (birds) flying
in
all directions (from their roost).²

25. INDRA, of goodly aspect, bring to the
offerer
(of the oblation) that (protection)
wherewith to

¹ The text has simply *dasamam*, the tenth; in
explanation of
whkh the scholiast cites a text which states that there
are nine
vital airs in the human body, and that *Indra* is the tenth;
nova
vat purushe prd% d manushyeshu vartamdnd Indras teshdm
dasadkd,
etc. [Cf. Taitt. Brahm. i. 3, 7, 4, and Taitt Sanh. i. 7.
"9.]

² Sama Yeda, I. 396 [I. 5. 1. 1. 6].

* Sayana explains *yamam* as *stoMIAih Burnt/atom*,
"who ia

conciliated (?) by his praisers;¹ and
manhamdnam *g&yam*, as
*'honourable wealth," or "a house for the worship
of the gods."
He gives a^paSsive meaning to *yama*, but cf. yiii.
103. 10.

YOL. V*

-C